8. Shining with all sense-faculties without any senses; -unattached, supporting everything; and free trom attributes, enjoying attributes.—(xiii. 14.)

9. Without and within all beings, immovable and also movable ;• by reason of His subtlety imperceptible ; at band and far away is That.—(xiii. 15.)

10. Nor divided among beings, and yet seated distributively; **That** is to be known as the supporter of "beings ; He devours and He generates. —(xiii. 16.)

11. That, the Light of all lights, is said to be beyond -darkness; wisdom, the object of wisdom, the end of wisdom, seated in the hearts of all.—(xiii. 17.)

12. And I am seated in ths hearts of all, and from Me memory and wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed the Veda-knower and the author of the Vedanta.—(xv. 15.)

13. Seated equally in all beings, the supreme Ishvara, indestructible within the destructible—he who thus seeth, lie seeth.—(xiii. 27.)

14. Being beginningless and without attributes, the imperishable supreme Self, though seated in the body, O Kaunteya, worketh not nor is affected. —(xiii. 31.)

15. As the omnipresent Akasha is not affected, by reason of its subtlety, so seated everywhere in the body the **Self** is not affected.—(xiii. 32.)

16.-Spectator and Permitter, Supporter, Enjoyer, the great Ishvara, and also the supreme Self; thus is styled in this body the Supreme Purusha.—(xiii. 22.)

ARJUNA said:

' 17. What is that Brahman, what Adhyatma, what Karma, O Purushottama? And what is declared Adhibhuta, what is called Adhidaiva?—(viii. 1.)